

THE BAPTIST.

J. T. BUCK.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, MAY 3, 1900.

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Utica has rounded up the handsome collection of \$105 75 for Foreign Missions. This was done in the midst of building a \$4,000 church house.

The Baptist Anniversaries of the North will be held in Detroit, Michigan, May 21-29, 1900. They follow in quick succession upon our Convention.

Dr. A. A. Lomax writes: "We are doing well. Baptized six on the 5th inst. Best collections for missions in years. Sunday-school flourishing—teacher's meeting doing good work. We are in peace and hopeful. The Lord bless you."

On Friday morning, April 19th, Rev. Andrew Broadus, D.D., closed his earthly career. His life had been long and useful. He was the worthy son of an honored minister. He leaves three children, two of whom are Baptist preachers.

A note from Dr. Searcy says: "We began a meeting last week, but was rained out. We received however four valuable members by letter. Our subscription for the new church now amounts to \$1,5000 and still more to follow. All well. Kindest regards to you and yours."

There has just come to our table a splendidly gotten up program of the forty eighth Anniversary of the Philomathean Society of Mississippi College for May the 5th at 8 p. m. Maj. O. N. Arrington of Brookhaven is Anniversaryarian. Subject: "Patriotism of American citizenship." Also our young friend J. Arthur Sproles, Vicksburg, is first orator, followed by Robert H. Pate and Earnest L. Collins respectively.

In answer to an inquiry as to whether the chaplains of Congress address their prayers to the Almighty or to Christ, the Rev. H. N. Couden, chaplain of the House, says: "In imitation of Christ, I always go to headquarters when I pray at the opening of Congress and under all circumstances. The disciples once asked the Master how to pray. His answer was clear and to the point. 'When you pray say Our Father who art in Heaven; and, aside from this explicit declaration from the Being whom I accept as my guide in spiritual matters, common sense and reason direct me to one infinite, eternal and ever-loving God. I vary the closing as the spirit of the prayer suggests: 'And thine shall be praise,' 'in the name of Christ,' 'through Jesus Christ,' 'in the spirit of the Lord Christ.' I do this because Christ stands as the personification of all that is purest, truest and God-like in human nature."

We learn from a Texas paper that Dr. E. E. King has almost perfected all arrangements for the party to the Orient. Fifteen have already been registered, and a party of 25 or more is now assured. In connection with this movement, it affords us pleasure to reprint the following complimentary words about our friend and ex Mississippi brother:

"We have known him for several years and no more lovable man, no truer friend and no more highly esteemed Christian minister has come within the circle of our acquaintance than he. We can hardly conceive of a more companionable person with whom to take an extensive trip than Dr. King. We are glad to learn that he has already gathered up a party of about twenty, and if any one else desire to make such a trip they could not find a better party to go with."

The advancement of the Bible as an educational factor, the necessity of its wider use and an elimination at least to some degree of the subjects discussed by the second annual convention of the National Biblical Congress, which was held in Washington during the past week. During the congress, many interesting papers were read, which, in addition to showing what has been done in the dissemination of Scriptural knowledge through the home, the Sunday-school, the pulpit, and the college, proposed new methods for the advancement of Biblical Christianity. A pastors' conference and an educators' conference were also held. The meetings were held at the Foundry Methodist Episcopal Church, but were undenominational.

The statistical report, just completed of the stated clerk, Rev. Dr. Bittinger, shows that the Presbytery of Washington City consists of 47 ministers, and has under its care 31 churches, with which are connected 8,116 communicants and 9 candidates for the gospel ministry. During the year ending March 31, 1900, there were contributed for Home Missions \$13,799, for Foreign Missions \$8,483, and for other objects of benevolence \$6,121, and for congregation support \$108,578. The 112th meeting of the General Assembly of the Presbyterian church will be held in St. Louis, Mo., May 17th.

The New Orleans *Christian Advocate* of April 26, contains a very sensible article on 'the price of church papers.' It says:

"Southern Methodism is strewn with the wrecks of papers started on the cheap line. To refuse to profit by the lessons of the past is to be guilty of no little folly."

This could very appropriately be applied to Baptist affairs. But let us waste no more time and money in such folly, but rally to the support of THE BAPTIST, which was so heartily approved at Brookhaven, and really established there by the Convention.

The catalogue of the Southern Baptist Seminary for 1899-1900 is out. The total number in attendance for the closing year is shown to be 256; of these there are 7 graduates. There were from Mississippi 7 students, 6 of these are representatives of Mississippi College. In this student body are represented 105 colleges. The annual commencement exercises will begin on May 30, with a missionary address by Rev. Geo. B. Eager, D.D., of Montgomery, Ala. The annual address by Rev. W. E. Hatcher, D.D., of Richmond, Va. It seems that our Seminary is doing well under the presidency of Dr. Mullins.

Miss Alice Barrow of Camden, Madison Co., died Monday morning, the 30th of April, after an illness of some ten days in the home of Mrs. Ball in Jackson. She was taking a course in the Harris Business College, and was almost through. She was a noble Baptist young lady, whose acquaintance we had the honor and profit of making a few years ago at the Yazoo Association. She made many strong friends during her brief stay here, which was attested by the rich floral decorations at the grave. She received every possible attention both before and after death, but God had called, and she must go.

The trouble in the New York Avenue Presbyterian Church, Washington, has grown worse and will probably be carried to the presbytery at its next session. Several of the dissatisfied have taken letters to other Presbyterian churches, but the most of them remain and seem disposed to continue the fight. Not long ago twenty-five of the discontented, all of them heads of families and a majority of them prominent in church affairs, including Judge Bradley, John W. Foster, ex-Secretary of State, Assistant Attorney-General Cheney, Charles E. Foster, Dr. Gallaudet, director of the deaf and dumb asylum, Mr. Bailey, secretary of the gas company, Weston Flint, librarian of the Carnegie library, and others of similar standing, asked a conference with an equal number of partisans of the pastor, with a view of removing causes of dissatisfaction and restoring harmony in the church. The gentlemen addressed declined the conference on the ground that they were not aware of any lack of harmony or causes of dissatisfaction, whereupon the twenty-five gentlemen who signed the original request, filed nine or ten formal charges against Dr. Radcliffe and offered to produce evidence to show his unfitness to continue as pastor. Several of these are of a very grave and serious character.

Why Do I Support Missions?

1. Because Christ was a real missionary in this world.
2. Because His teachings make it the duty and privilege of every Christian. He first said, "Come unto me," and then he said, "All authority hath been given unto me in heaven, and in earth: Go ye, therefore, and make disciples of all nations." Can I say that I have obeyed the gracious call, "Come unto me," when I refuse to obey the authoritative command, "Go ye." "If a man love me, he will keep my words." "And why call ye me, Lord, Lord, and do not the things which I say?"
3. Because Paul was a missionary, and he says, "Be ye followers (imitators) of me."
4. Because the Religion of Christ is world-wide and constant in its ardent love and gracious work, and the benefit that I receive from it, in this life, is always measured by the benefit that I try to make it be to others. "Freely ye have received, freely give." Charity does not begin at home. It cannot exist unless it is abroad doing good. Selfishness begins at home and never does good.
5. Because selfishness is an essential element in Christian character. It is God's remedy for the great and common sin of selfishness.
6. Because a church is designed to glorify God by the individual Christian's spiritual growth and the world's evangelization. The contribution box is the thermometer that measures the spiritual temperature of individuals and churches on collection day. Some so-called churches and preachers will not use any of this kind of thermometers, because they know that it will show them to be any where from frost to zero—and below.
7. Because by supporting missions I promote my spiritual growth and express, by God-appointed means, my love, praise and gratitude to Him, the greatest of all missionaries.
8. Because He said, "I am with you always, even unto the end of the world;" and the degree of success attained by the State, home and foreign mission boards has always proved to me that He is with them. He said, "If ye love me, keep my commandments." "Ye are my friends, if ye do whatsoever I command you." I know that I do love Him and that I am His friend. I will, therefore, try to obey Him, for, "His commandments are not grievous." "And in keeping of them there is great reward."
9. Because of what the gospel does for poor benighted man. By it some father's hopeless boy shall have the blessed hope that my boy has. By it some man's daughter, in the bondage of sin, shall see light and be happy and free as my daughter is. With it many little boys and girls, in homes of the deepest gloom, shall be blessed with the shining light of Christian fathers and mothers. And by this gospel, which, "Is the power of God unto salvation to every one that believeth," the heathen world that now walks in darkness shall see the light of the "Son of righteousness," and become his friends with

us, and on "some sweet day," join with us in the everlasting song, "Praise God from whom all blessings flow."

CHARLES L. LEWIS.

Raymond, Miss.

Ministerial Education.

RECEIPTS SINCE DECEMBER, 1899.

First church, Vicksburg	\$ 25 00
Torrance church, special	2 50
J. J. Gillon, special	2 50
Hermanville church	50
Graysport church	6 00
Hebron	12 50
Mrs. Mattie Yates	50
L. M. S. Clinton church	10 45
Pelahatchie church	7 10
Philadelphia church, Union Asso.	2 50
Concord, special	3 15
Galilee, church, special	1 50
Natchez church	2 50
Crystal Springs, church	47 75
S. A. Wilkinson	5 00
County Line church	1 65
Yockanookany church, special	3 20
A. J. Brown	10 00
Madison Station church	5 00
E. L. Carter	10 00
S. M. Bowen	1 00
W. D. Daniels	1 00
Providence church	1 00
A. F. Davis, special	5 00
W. P. Harvey	10 00
Society Hill church, special	3 50
One who has attended Miss. College	2 00
White Oak church	1 00
Hazlehurst church	40 00
From A. V. Rowe, Sec. State Board	50 00
By Pres. W. T. Lowrey	193 06

BOXES RECEIVED.

Clear Springs ch. box, value	3 00
L. A. S. Hebron ch. box quilts	
Shady Grove ch. box, value	5 15
Antioch ch. box, value	11 00
Mt. Pisgah, supplies	2 25
E. L. Sorsby, Bbl flour	5 00

By the help of these contributions we have paid for our new minister's cottage, No. 3, also supported our young preachers up to the present time. We sure do thank the friends of our work for their generous contributions. And now we beg those other friends, who have not as yet helped us this session, please to come in with contributions for the months of May and June. Some have not paid their subscriptions for the new cottage, and we had to use other money for it. We hope these will remit soon.

Some of our ministerial students have gone home on account of small pox, others to get work for the summer. We have still fifteen to provide for and support. Also need money to do some repairs on our buildings, and to replace furniture and bedding that had to be burned. Please, brethren and friends, help us liberally for the months of May and June.

GEO. WHITFIELD,
S. C. Min. Ed. Board.

Clinton, Miss. April 25, 1900.

From Mexico.

A dozen newspapers come to my table every week but none is appreciated more than THE

BAPTIST. It comes like a letter from home, telling me about the pastors and churches. Bro. Rowe's mission work which always interests me, also our Baptist schools all over the State, which are doing so much for the spread of the gospel at home and abroad. I feel an absorbing interest in our college boys and girls, remembering that heavy burdens must soon rest upon their shoulders.

MISSIONS AND EDUCATION.

Soon the Southern Baptist Convention is to meet at Hot Springs, and the two all-important themes to be considered by that august body will be missions and education. But after all their speaking and planning, the work must be done by the pastors and churches. These are enlisting and drilling the rank and file of the Lord's hosts, and leading them on to action in this great contest. This brings me to speak again of our schools and colleges. It would be difficult to exaggerate the importance of the part these will play in the world-wide mission movement which is now claiming the attention of Christian people everywhere as never before. One college student inflamed with the love of God and the salvation of souls, has returned home, and laboring in a quiet way during the summer vacation, the church and Sunday school have taken on new life, a missionary society has been organized and the entire community enlisted in Christian work. If one boy or girl can do so much, what could the thousands of college students all over Mississippi do during the coming vacation? I have always found Baptists to be a willing and liberal people, but they are slow to act unadvisedly, and with good reason. They want information about our mission work, and we should give it to them.

Now, "Let us hear the conclusion of the whole matter:" through the influence and assistance of the teachers, let each and every student in our schools be furnished with missionary literature from the Foreign Mission rooms at Richmond, Va., and encouraged to work diligently for the Lord during the coming vacation. In this way much may be done towards solving difficult problems relative to the missionary society, the Sunday-school, the church, raising mission money and the payment of the pastor's salary. When we get all our people to work and work together grand and glorious will be the results.

J. G. CHASTAIN.

Morelia, Mexico, April 20, 1900.

LATER. A letter just received from Mahon says Hooker is much better.

J. G. C.

Correction.

TO THE BAPTIST:

Your paper of the 19th is to hand. My article headed "Commendatory" was printed in first-class style, not a single typographical error, till it concluded. But I fear I never can forgive your printer in signing my name "J. T. Farmer." A man once called me "Freemont." I hold a grudge against him yet, though it happened before the war.

Yours fraternally,

J. T. FREEMAN.

Starkville, Miss., April 23, 1900.

To Pastors and Churches in North Mississippi.

By your permission I desire to say a few plain things to the pastors and churches in north Mississippi. I am, in the providence of God, again on my old field, under the appointment of our State Mission Board. I have been assured of the sympathy and hearty support of the churches and pastors. Now brethren, it does seem to me that Baptists ought to excel all others in effort to disseminate their doctrines and principles; yet it is a fact that even the Mormons are more zealous in spreading their abominable heresies than the great mass of our Baptist people are in spreading the soul-saving truth of the gospel. I find in the homes of many of our own dear Baptist people all sorts of reading matter, except our own sound tracts and periodicals. Strange to my mind that pastors and churches don't form themselves into local tract societies and flood the neighborhood with sound Baptist literature. We are abundantly able to do it if we could be made to see the necessity. Some time since I gave it as my opinion that the pastor ought to inquire into the character of literature that comes into the homes of his people.

Brethren of Mississippi, I expect you to come to my help in this work; our good brother Hargis some time since called upon the churches for a small contribution to enable your missionary to donate books and tracts to the destitute poor. With this in view during the first quarter, I donated \$5.75 in Bibles, testaments and tracts out of my own fund. Only one church to this good hour has responded with one dollar.

One other thing I want to say in this connection, I am doing this work on a very small salary—doing it cheerfully and to the best of my ability. Now dear brethren please don't be unreasonable in your demands. From nearly every point of the compass pastors and brethren are calling for me to "come over and help us." Paul the great apostle prayed to be "delivered from unreasonable and wicked men." I pray the dear brethren not to be unreasonable in their demands. Now let us make a united effort for the Master.

Yours with love,

H. L. FINLEY.

Rebuild Blue Mountain!

How? Why arrange with Pres B. G. Lowrey to lecture at many places, charging an admittance fee. His lectures on "Possibilities of Young People" and "Power" easily out value many of the popular lectures that have attained national interest, and "one-hundred-dollars-a-night."

All would like to help restore the loss to Blue Mountain. All can become true benefactors by giving opportunity for the beloved and successful president to deliver one or more lectures. I feel sure he can be obtained on reasonable terms. I have heard him in two lectures. In both he was the benefactor of many. He inspires youth to noble life and encourages parents to make most of their boys and girls. The name B. G. Lowrey is sufficient to insure good lectures and good audiences.

Now brethren, say through THE BAPTIST at once that you will arrange for one or more nights. The best charity is that which gives best help to the greatest number.

Confer with the president.

L. R. BURRESS.

P. S.—Many testimonials could be obtained from every audience.

L. R. B.

Rev. Plautus I. Lipsey.

I learn from THE BAPTIST that this brother has been called to the pastoral care of the churches at Clinton and Edwards. I have known him for nearly twenty years, having studied and recited with him at the University of Mississippi and the Louisville Seminary, he being my room-mate at the latter place. He stood high in his classes in these two schools, having graduated from both with the full course and with distinguished honors. For several years I have thought of him in connection with Clinton. To say that he could fill any chair in Mississippi College would not be far wrong. His talented and cultured wife will render him valuable assistance in his new pastorate.

Congratulations to the churches at Clinton and Edwards on their good fortune in securing brother Lipsey as pastor. You will not be long in finding out that your new pastor believes in missions.

J. G. CHASTAIN.

Morelia, Mexico, April 20, 1900.

"Spurious Passages."

It has been a rule with me never to ask for a correction of any slips that may have been made in printing one of my articles. The printers generally treat me nicely and I have much more cause to praise, than to blame them. There are several little errors in my article in the paper for April 19, such as "John 18" for James 1-28, and "Rev. 15-12, 13, 14" for I Cor. 15:12, 13, 14 and "immutable," for mutable, and quotation marks are put round the expression, our inheritance does not depend upon our own faithfulness, but that of Christ. This expression was not a quotation.

All the above are quite insignificant. But the following I thought not to pass unnoticed, viz.: "Certainly these are spurious passages, who would deceive if possible the very elect." This makes worse than nonsense. I intended to speak of "spurious professors," but not passages. I felt that this correction was necessary lest some body should think I was referring to Bro. Venable by *innuendo*. I do not write on that style. Nor do I have any respect for spurious passages. There is no argument in the expression, "My mother's Bible."

J. B. SEARCY.

Strictures.

I have just read Dr. Venable's article on his pet theory, viz: the possibility of an utter impossibility of the child of God being lost, and feel like some one ought to make an apology for him. I am in a position to know far better than Dr. Venable does, that very many of the staunchest Baptists in the State, both preachers and laymen are very suspicious of his soundness as a Baptist on the fundamental doctrine of the final preservation of the saints. It is well known that Dr.

Venable is a scholar of recognized ability, and in this particular towers far above many of his brethren. And for some cause or another many of our most able men have a weakness for some little pet theory that is utterly worthless and that does not change the final result in the least. Yet they will persist in urging their theory, whether their brethren will have it or not, just as though every thing depended on it. It is to be regretted that many of them have greatly curtailed their usefulness, and some, alas! have made utter ruin of an otherwise useful career. Take Dr. Venable's position, I have heard him say repeatedly that not one of God's children has ever been lost or ever will be, and before one of them could be snatched from God's fold, that Satan would have to become greater than the Godhead, and it is as probable for Satan to dethrone God and conquer heaven as it is for him to destroy the least child of God. Then in the next breath he would say that notwithstanding all this, it is possible for the child of God to apostatize and be eternally lost, considered from a human standpoint.

Well, this all sounds like worse than foolishness to me. He may understand what he means by such, but I don't.

I have never been able to see the scheme of eternal redemption purely from a human standpoint, and don't think any body else has. If there had not been a divine plan and means from start to finish, there never would have been any one saved, and if those given to Christ in the covenant of redemption are not all saved, then God began a work that he would not or could not complete. Dr. Venable seems to be afraid some one will call him an Arminianist, and hastens to assure us that he is Calvinistic in belief, and then proceeds to prop himself by certain authorities.

Well, Dr. Venable, you may spend all your surplus time, together with all your authorities, on your pet theory, but you will never make the rank and file of Baptists believe it. They will continue to believe that there are other things to be saved from except hell, and that God does not prompt his children to the best service by threatening them with hell, and especially when none of them have ever been or will be lost, which is established beyond controversy by the teachings of the Scriptures, Dr. Venable being judge.

I have not written the above to court a controversy with Dr. Venable or any other brother, but purely in the interest of good brethren who are disturbed at Dr. Venable's teachings on the subject and, that they may know whatever else he may teach, he says none of God's children are ever lost. I wish he would write about something else that would do the brethren good and him no harm, and that he would employ his splendid talents in other ways than putting a cudgel in the hands of Arminianists to beat the Baptists with. If Dr. Venable will put his writings upon the subject in book form, I will assure him that every Arminian preacher in the State will be an agent for his book, as every are now for Dr. Whittits' New Discovery. I have written the above because I love Dr. Venable as I do few men, and I am anxious that he does the denomination no harm, and may not cripple his usefulness.

J. R. JOHNSTON.

Union With Christ.

The Apostle Paul was not slow to recognize a union between the believer and Christ, and he forcibly brings that thought out and illustrates it in the 6th chapter of Romans. His power to conceive of such a union was doubtless aided by the guidance of the Holy Spirit. It was a strong apprehension of Christ as Master, Redeemer and Lord. A continual effort of his spirit to rise from beneath and ascend higher, meeting with the approval of the Holy Spirit, led him to a brighter conception of this vital connection.

His argument in the 2d verse seems to be this, that a regenerated man is "dead to sin." Now, since he is dead, there is no vital relation between him and sin, and how can he live any longer in sin? So in verse 3 he asserts a fact that the baptized are baptized into Christ's death. "Can you deny this, or is it possible that you are not aware of all your baptism involves?" (Sandy and Headlan). He is not willing that his brethren should be so ignorant upon doctrines which are so fundamental to him. He uses baptism here as a symbol of a great truth. As we have descended into the water and have been immersed into it, we have thereby shown our death to sin and the world—the death of "self," as Sandy and Headlan in their commentary put it—the part of man that is under the dominion of sin. So then our baptism represents us as having passed out of one relation into another, and hence taken out of relation as to the world. Ford says: "In the act of baptism the world lost sight of us, and we lost sight of the world."

Our baptism is spoken of as a burial. "We are buried with him by baptism into death." Death precedes a burial, and since we are buried we have died and are dead to sin. "Self" is dead and we are buried with Christ—buried into him—but as he emerged from submersion, we, being buried with him (his death), also have emerged from the submersion of the old life and united with him in a new life. Then we have risen, according to the declaration which baptism makes to "walk in newness of life," in a kind of resurrection life—a life raised up into Christ. "That plunge beneath the running waters was like the dead; the moment's pause, while they sweep overhead, was like a burial; the standing erect once more in air and sunlight is a species of resurrection."

This extends further than the outward act; it extends into an inner significance—the spiritual life.

Paul says we are planted in his likeness, "united by growth." Growing up into the life of Christ seems to be the idea, not that our lives have reached up and laid hold of his, but his has reached down and taken hold of ours and is lifting it up out of a low, corruptible state into a higher spiritual atmosphere.

Now, since we are united with him in a new life, as Christians we should walk in that new life. There are some things necessary to a healthy growth in this union. While the Apostle does not mention faith in this connection, yet it seems that it is the base upon which this union rests; therefore, the stronger the faith the more vivid and manifest is this blessed union of believer and Savior.

There must be an absolute breaking of the will with this world and the inordinate desire for its possessions, in order that the growth in this union may be facilitated. The growth is often checked by seeming trifles and insignificant things; and sometimes the smallest things, that seem to be harmless, are they that do the greatest evil. As this is true, it is well to guard against the small, and not to neglect the large, in order that the growth of this all-important union shall not be retarded, "knowing this that our old man is crucified with him that the body of sin might be destroyed, that henceforth we might not serve sin."

Let us try to enter into the full reality of union, as did the Apostle. Then service to Satan will be meager, weak places will become strongholds of Jehovah of Hosts, and fruit will be borne that will magnify the name of God.

Forgetting the old man laid aside and living up to all that union implies will manifest Christ more clearly through us, and thus more profoundly impress the world.

L. F. GREGORY,
Ita Bena.

Trust in the Lord.

BY W. J. HARVEY, A BLIND MAN.

"Who so trusteth in the Lord, happy is he." Proverbs 19-20. It is wonderful how much is said in the Bible about trusting in God. Here in the text Solomon says, "Who-so trusteth in the Lord is happy." In several places it says that "they who trust in the Lord shall not be afraid." It tells us in another place that "the Lord delivers those who trust in him." He knoweth them, he loveth them, he will keep them in perfect peace, he will save them that trust him.

Now the Bible would not say so much about trusting in God, unless it was a very pleasant thing to do. To learn to trust in God is the most important lesson we ever have to learn. If we learn to know Jesus as our Savior, and to trust him as the Bible teaches us to do, we never need to be unhappy about anything. When the pious Job had lost all, his children all his property and his body was covered all over with dreadful boils, he looked up to God and said, "though he slay me yet will I trust in him." How well Job had learned this lesson of trusting God.

God by his grace and spirit can teach us to learn it as well as Job did. And if we do learn it, we shall understand what Solomon means when he says "whoso trusteth in the Lord, happy is he." Trusting in the Lord will teach us how to be happy at all times and under all circumstances. This is the great secret of all happiness.

I remember reading something like this: There was a minister in London once who did not fully understand what he was preaching about. He felt that a true Christian ought to be happy at all times, but still he did not see how that could be in a world where there is so much trouble. He prayed very earnestly that God would help him to understand it. One day after he was done preaching he felt that it pressed upon his mind very strangely, that if he would take

a walk over the Waterloo bridge he would get some information on the subject of trusting God.

He went to the bridge and when he was about half way across, he overtook a plain looking man dressed in very poor looking clothes.

"I wish a good morning, my friend," said the minister. "I never had a bad morning sir," replied the man. "That is very strange sir—I wish you may always be so fortunate." "I never was unfortunate," said he. "I hope you will always be as happy." "I never was unhappy," said the man. "I wish," said the minister, that you would explain your self a little. "That I will do cheerfully," said he. I said that "I never had a bad morning, for every morning, even if I am pinched with hunger brings me something for which to thank God, and I have cause for praise. No morning comes to me without joy. If I am poor and miserable in the world's concerns, I can thank God for loving me and giving me his grace."

You wish that I might always be fortunate, but I can not be unfortunate because nothing befalls me but according to the will of God and I believe that his will is always good in whatever he does or permits to be done. You wished me always happy, but I can not be unhappy, because my will is always resigned to the will of God.

This man trusted in God, and happy was he. Let us all learn this lesson of trusting God like Job and this man, and then we all shall understand what Solomon means when he says, "Whoso trusteth in the Lord, happy is he."

BLUE MOUNTAIN CHOW-CHOW.

BY ST. CLAIR LAWRENCE.

—Bro. Crouch, a Kentuckian, has accepted the Corinth church with bright prospects of a crowning success. Brother W. G. Thompson, who has recently visited that city, tells us that the outlook has never been better; the church is united and the praise of the new pastor is upon every lip. Corinth is one of the most important points in the whole State. God speed the good work of Bro. Crouch.

—Bro J. D. Anderson preached his first sermon at Providence church on the 15th instant. He is well pleased with his flock and the brethren are delighted with him. It is safe to expect a grand work at Providence in the near future.

—The heavy rains have greatly retarded the preparations for the new college building, but the work is being pushed with all the vigor possible. Machinery for making 40,000 bricks a day is on the ground and will soon be in active operation.

—College President, B. G. Lowrey, is at this time—20th inst., attending the Educational Association at West Point.

Several parties here are making ready to attend the Southern Baptist Convention. Blue Mountain and Tippah Associations will be well represented in that body.

A Letter From Texas.

Brethren Sid Williams and J. A. Brown two days since, closed their 3rd revival meeting at McKinney, in which the Lord sent more people to hear the gospel than at either of the other meetings. Among other good results of the meetings thus far, are, that the church is generally revived, and has received 57 accessions, among whom are two old men, a converted saloon-keeper and a Mexican physician, and the church gave \$435.50 cash, and \$75.00 in good pledges for missions. Bro. Williams is as good collector as he is revivalist. The music was an interesting and helpful feature of the meeting. Prof. Brown led the choir of 40 trained voices, and some times used his Italian harp, singing a solo. Besides the harp, the pipe organ, the first and second violin, the cornet and flute were used, and the great congregations of a thousand or more people joined heartily in the grand chorus, praising the Lord as the Psalmist directs in the 150 Psalm.

The Evangelists are now holding a meeting in Plano, with the excellent church Bro. McComb left on his return to his native and beloved Mississippi. G. W. McCall is now the gifted and popular young pastor. They came from Denton to McKinney. The Lord gave them a gracious meeting there with 60 accessions to the church, and a collection of \$1,100.00 for missions. Dr. W. C. La timore is the efficient pastor.

Bro. Williams takes broad and liberal views of the work for the Master, and the Lord blesses him on every line of work. It will be interesting reading for Mississippians, that he is educating Mildred, the elder daughter, a lovely girl of the lamented E. C. Gates. She is in Baylor College, our great school for young ladies.

We are suffering here of heavy rain, storms as you are in Mississippi, and we fear it will affect our contributions for Home and Foreign Missions; but some of our churches are making unusually large contributions, the first church in Dallas giving \$1,200.00. Geo. W. Truett is the princely pastor.

The pastor at McKinney is to preach at the Anniversary and Memorial service for the firemen of his town April 29th; at the dedication of Mt. Olive Baptist Church, in Collin county, May 6th; and at the Commencement of Rockwall College, May 27th.

Dr. T. J. Walne is graciously blessed in his pastoral work at Lancaster, where he and his noble people are now preparing to build a handsome house of worship at a cost of \$10,000.00.

Such a house at Farmersville, in Collin county, is nearing completion. Thos. L. Fulbright is the faithful undershepherd.

With best wishes for THE BAPTIST.

E. E. KING.

Delegates to the Southern Baptist Convention.

CLASS I.

D. A. Glenn, Water Valley.
J. W. White, Starkville.
W. W. Kersh, Brandon.
M. K. Thornton, Starkville.
W. A. Hamlett, Grenada.
N. W. P. Bacon, Oxford.
W. E. Ellis, Senatobia.

J. T. Ellis, Goodman.
B. L. Mitchell, Moss Point.
T. J. Bailey, Jackson.
H. W. Rockett, Harrison.
W. F. Yaborough, Jackson.
Frank Souter, Pontotoc.
Z. T. Leavell, Jackson.
W. A. McComb, Crystal Springs.
S. M. Ellis, Clinton.
W. P. Chapman, Virgil.
P. I. Lipsey, Clinton.
M. J. Derrick, Booneville.
E. Z. Simmons, Kossuth.
C. T. Kincannon, Aberdeen.
J. P. Williams, Silver Creek.
J. N. McMillin, Hattiesburg.
J. P. Hemby, Hazlehurst.
L. E. Hall, Hattiesburg.
H. M. Whitten, Kosciusko.
A. J. Fawcett, Hazlehurst.
S. L. Hearn, West Point.
W. L. Stranburg, Coffeeville.
E. B. Miller, West Point.
J. E. Barnett, Lula.
J. W. Keyes, West Point.
H. M. Richardson, Eupora.
R. J. Boone, Brookhaven.
R. A. Venable, Meridian.
J. P. Culpepper, Gloster.
H. E. Sproles, Vicksburg.
W. S. Culpepper, Gloster.
A. V. Rowe, Winona.
E. E. Thornton, New Albany.
W. E. Price, Winona.
J. R. Carter, Blue Mountain.
J. L. Phelps, Minerva.

CLASS II., (as reported to me.)

T. J. Miley, Reukin Co, Ass'n., Mayton.
E. B. Seale, Carey, Roxie.
C. A. Loveless, Yalobusha, Graysport.
Jno. Thompson, Union, Hayes.
J. J. Walker, Mississippi, East Fork.
T. J. Moore, Harmony, Lena.
D. L. Wilson, Kosciusko, Kosciusko.
Chas. L. Lewis, Central, Raymond.
J. E. Thigpen, Copiah Co., Hazlehurst.
R. A. Cohon, Deer Creek, Cleveland.
D. M. Lee, Fair River, Monticello.
I. Allmond, Bogue Chitto, Magnolia.

If any of the appointees of Class I find that they cannot go, they will please write me at once that other names may be substituted.
A. V. ROWE.

Children's Bible Day.

Children's Day for this year comes on the second Sunday in June, unless schools should prefer to have it on the last Sunday which is Review Day and the regular lesson would not be interfered with.

The Woman's missionary Union has prepared a beautiful order of exercises, consisting of the program proper, the supplement and the mite boxes. These are furnished by the Sunday School Board without cost to any schools who may desire them. I will be glad to send samples, or to fill any order that the schools may wish.

Write at once to the Baptist Sunday-School Board.

J. M. FROST, Cor. Sec.,
Nashville, Tenn.

Who is "Every Creature?"

Wife insists I write you. She has read Bro. Cooper's "article" of 12th, "To preach the

gospel man's greatest privilege." (Page 6), "Go ye into all the world and preach the gospel to every creature, and lo I am with you always, even unto the end of the world." How comprehensive, yet how unmistakable. Go where? "Into all the world," preach to whom? "To every creature," preach what? "Preach the gospel."

Though but few of us here now who are really thirsting for this gospel, wife says this clause so forcibly asked and answered by our good brother certainly means us—"marco." Then why postpone the work so broad of meaning, and leave us out as if we were not part of "the every creature." May we not hear from our good Bro. Bailey on this line?

Our little school is still alive, and a blessed lady, Mrs. Harrison, of New York, who is spending some time here with her sister, Mrs. Collier, has helped me, and once when the writer was sick this noble Christian woman came out, took charge and opened the service with prayer. How I will miss her when time to go home.

Now brother, wife has always been a Bailey supporter, though a Methodist, therefore let us know whether we, in your opinion were intended as a part of the "every creature" and we will be content.

Fraternally,

N. L. BARFIELD.

You are a part. We shall have to get after the Florida Baptist Witness in your interest.—ED.

Question.

What ought to be done with a Baptist preacher that goes off after Hypnotism, and advertises to teach it?

HYPNOTISM.

"Learn to use the magnetic power that is in you. Any one can learn it in two days with Prof. I. L. Stone's lessons in Hypnotism. Do you want to know how to utilize the most powerful and mysterious force of nature? Do you value the power to conquer pain? My treatise covers the whole science of Hypnotism. Apply to,

PROF. I. L. STONE, Quitman, Miss."

W. H. P.

Some Slight Wounds.

The printers have been printing my articles well. I had thought of complimenting them publicly. I wish I had. They have deserved it. But the one who set up my last article must have been a new printer. He stuck his sabre in me several times, but I am feeling a little better now. My compliments to him, Mr. Editor. He put "opportunity" for "possibilities," "problem" for "pabulum," "representation" for "reputation," "the child" for "no child," "ward bloom" for "warm blood." I feel still better since I have made this statement, and, doubtless the compositor does not feel any worse, and very few will read this, and time will move on just as it did before. But I wish the mistakes had not been made. *Bella! horrida bella!*

Z. T. LEAVELL.

Impressions Received.

For quite a while it has been my purpose to write a paragraph or two on, "Impressions Received," as I go about regarding the "opinions of men" as to our paper, THE BAPTIST—but have been "let" hitherto by sundry considerations. But the time has now fully come for me to "speak out," and so I do.

A part of what I wish to say in these lines is justly due Thomas Jefferson Bailey—sometimes called, "The Editor"—and by some—who know no better—"Doctor Bailey"—and an other part I write in "justice" to "the brethren at large," who have a right to be heard. And in the presentation of these thoughts, brother Editor, I "flatter" myself that it is not necessary for me to say that not a line, a word, or a syllable is written, "simply to please," but in "simple justice" to one who deserves well of his brethren, both for faithfully and efficiently discharging his "obligations" to the constituency—the readers of and payers for our paper—THE BAPTIST. For do I write for the information of those of my brethren who have already learned the things of which I speak but rather and principally for the benefit and encouragement of the editor—for he, (or "they") can not know what sort of paper he is making, *in himself*, any more than the preacher can know the sort of sermon he has preached—in *himself*. Both preacher and editor must be *held* by their readers and hearers.

With according to the verdict of a very large majority—at least ninety per cent.—of the readers of THE BAPTIST, in the southern part of the State, at least, the paper—like Bro. Finley's sanctified "brother," near Williamsburg—is growing "better and better all the time," so that some have been disposed to speak of it as a "first-class" paper, and really would have done so, in some instances, but for the "conservativeness" of a brother always present on these occasions who, as it seems prefers to have it understood, by the entire brotherhood, that it is only "reaching forth *toward* the things that are before," and hoping "some sweet day, by-and-by" to be as good as the best, through the prayers and co-operation of Mississippi Baptists. And, I speak advisedly, this is all the editor claims, and this is enough.

Once more: The present policy, cash basis, of the paper is highly gratifying to almost every one. Only two men have been met with during the entire first quarter of the present year who disapproved this "plan," and, wonderful to tell, these were men who are up-to-date and always have "cash-in-hand," one a merchant and one a farmer.

Again: Not one person has been found who did not wish his paper discontinued when the time for which he had paid had expired, *unless* he should renew.

Finally: The brethren, almost to a man, are coming to the conclusion—"logical conclusion"—that cheap *religious*, rather, *denominational* papers are "cheap" in more than one respect and are fast settling down to the purpose of sustaining their own State paper, both as a matter of *right* and as a matter of *real economy*, first and after this, if they wish a second paper, they will choose between "out-

side papers"—which is *right*. But for the present I must soon close.

In my next, D.V. I hope to present a letter along the line of thought suggested by the following "caption," or something similar. "Bad God"—I write these words *most reverently*—and "Good Devil."

Fraternally,

J. J. W. MATHIS.

PARAGRAPHS.

Beecher scouted the atonement, Abbott held to material evolution, and Hillis would disfranchise God by denying his eternal and unconditional sovereignty. But they were three great lights, did you say? Yes, but "if the light that is in thee be darkness, how great is that darkness!" Better shimmer with the borrowed sun light, as does the tiniest star, than to glow and flash with the sulphurous glare of the pit.

As it seems to us, the difference between the growing and advancing Christian and that one who has attained to perfect sanctification(?) and holiness(?) is as that between the good seaworthy ship of commerce and the "whistling buoy." The ship goes in and out of port and across the seas to all lands and carries and fetches unnumbered blessings to mankind, while the buoy remains in one place, bobs up and down with the wind, and tide and whistles.

Our denominational newspaper exists partly as a medium of communication and is the proper messenger to make known the fact that there are vacant churches that want pastors, and unemployed preachers that want churches. Many churches have secured good pastors through this instrumentality and many preachers have, by the same means, obtained happy settlements. If there is any moral obliquity in the method or any real impropriety when judicially exploited, we have never been able to see it. But possibly we are mistaken, for every now and then some "smart Aleck" or sage old "Dry Bones from the Valley of Lodebar" rises up to tell us that it is only the job of the chronic jobbers, who are always looking for a job. But one would think, from his name and local surroundings, that he of all these would make haste to advertise for a preacher, even one of the Jeremiah sort.

SUBSIDIARY CURRENCY.

The "Christian Church" (?) has at last made its appearance in our city. So at least it advertises itself in glowing letters upon its front. We seriously doubt however if it is a real "trust" or even a cohesive "combine," but unquestionably it poses as a monstrous monopoly in that it claims to hold the only approach, the specific route, the sublime waterway to the fields of "living green." It occupies the site of a former Baptist church, but is in no wise related either as an outgrowth, an off-shoot or by heredity—unless perchance it be as one of the genus fungi and owes its origin to a more dead than living parentage.

It is said that Campbellism and Mormonism were hatched out of the same double-yolked

egg, which egg is supposed to have been laid by a long since extinct bird.

"The doctrine stressed is full salvation" is reported as the distinguishing characteristic of a special "high pressure" revival(?) meeting hereabouts. Of course that means the "second blessing" or "perfect sanctification" idea. Is it possible that there is a half and a whole, or a partial and a complete salvation? The only Christ we know of is Jesus, who should "save his people from their sins" to whom "all power in heaven and earth was given" and who is "able to save them to the uttermost, all of them that come to God by Him." We know of a larger growth and an abounding life, but of only one salvation and if that was anything less than full and complete, first, last and always, it is no salvation at all and seriously reflects upon its divine author.

Some of us—and more perhaps than you think—are being unpleasantly impressed with the thick, rankness of the Romanizing tendencies of our Sunday School lessons. Who ever dreamed a few years ago that there would be in the closing year of the nineteenth century, so much *ester folly* and pious(?) fiction in our Sunday School Quaterlies to poison the minds of our children. How the old mother of harlots must laugh.

The Christian who minimizes and belittles duty that he may magnify love, needs to be "taught the way of the Lord more perfectly." How shall we ever practice self-denial or cross bearing if we wait till we love to do such things? Who will ever "love his enemy" if he defies that high command until he learns to love, to love him? Love enables us to "mount up on wings as eagles," but duty causes us to "run and not be weary, to walk and not be faint." Love is christianity in sentiment, duty is christianity in action. Love sings and serves, duty serves and sings. But after all, love and duty are reciprocal and are the best of friends, so let them remain so.

We are real jolly over "Captain Jack's" happy hit. He has been our man for the place ever since the death of the lamented Stone. Our motto is educators for educating. Politicians, popular lecturers and wags are little better than figure-heads, organ-grinders, mountebanks at the head of our institutions of learning. J. C. Harday is a *man* in the three essential senses, physically, intellectually and morally, and the A. & M. College under his capable administration will go on and up more and more in its great mission of citizen making.

We stood at the door of a Baptist church the other night, being a little ahead of time, for a revival service, where a man of great ability was announced to preach, and saw the crowds go by to witness the priestly mummeries and hear the sophisms in a Catholic mission. As we saw but few comparatively, of those passing, go in, we thought—ah, well! what did we think? Well, perhaps, for the lack of charity, we thought "Broad is the road that leads to death, and thousands walk together there, while wisdom shows a narrow path with here and there a traveler."

J. A. H.

Some Reminiscences of Mississippi.

BY J. L. D. HILLIER.

TO THE BAPTIST:

I was for some years a correspondent of *The Baptist Record*, and through its columns had frequent communication with friends in Mississippi. Since THE BAPTIST came into existence, however, I have been denied the full enjoyment of that privilege. It has, however, been my fortune to see occasionally a copy of THE BAPTIST, and I always read it with pleasure when the opportunity was afforded me.

I saw in a recent issue that my beloved sister and friend, Mrs. Sarah M. Whittaker, had been taken up into rest. How that intelligence calls up memories of her and of others I knew in Warren County.

In the early spring of 1880, I began to preach to the country churches in Warren County. My home was at Brother William Whittaker's and Antioch was my home church. I have wandered about a great deal since, and made my home in many and divers places; I have seldom had a home so pleasant as that was, and never a friend more faithful than was Sister Whittaker. My first impression of her was a half bedridden invalid, who had had many sorrows and who did not find much that was cheering in life. My further acquaintance did indeed confirm the first part of that early impression, but not so fully the latter part.

She was the daughter of Tobias and Mary Adams, and was 72 years old when she died. Her mother was a deeply pious woman and trained up her children in the nurture and admonition of the Lord. Her two daughters, Sophia M. Goodrum and Sarah M. Whittaker early in life gave their hearts to the Lord and united with Antioch church, Warren County. Sister Whittaker was baptized by Elder D. B. Crawford, whose memory was cherished with deep affection by those whom I knew at Antioch.

The great desire of Sister Whittaker in early life was to be a missionary. She never quite overcame that disappointment. But oh! how it sweetened her life. How it led her out from her self and away from her sorrow, that she might lighten the burdens that others have to bear.

When I first knew her, she was deeply grieved over the death of her only daughter, who had fallen a victim to yellow fever in 1878. After that, afflictions followed each other rapidly in her life, and continued to its close, to burden her with many sorrows. But my recollection of her is of that calm, sweet, tender way she went about to make other people happy. She lived in the shadow herself, but her character, reflecting as in a glass, the glory of the Lord, illumined the lives of others who were in the dark shadows of sorrow.

Though an invalid for many years, she was a leading spirit in church work. Especially devoted to the cause of Missions, but never forgetting her pastor. The temptation is to linger on those scenes in which her tender, loving, thoughtfulness brought happiness to others, but I cannot do so now.

I recall also the saintly character of Mrs. Mary Adams, the mother of sister Whittaker.

When I knew her, she had been a bed-ridden invalid for 38 years, almost constantly suffering, yet when I would go into her room and sit by her bed side, and listen to her talk, there was never a note of grief. Her faith in her Savior was pre-eminent, and the joy of a present salvation dispelled the gloom from a life that had in it very much of sorrow and suffering.

I think often of other dear brethren and sisters whom I knew and loved in Warren county. I recall the courtly dignity of old Bro. Robert Harris, of Bear Creek, and of those good brethren who assisted me in the organization of the church in that community. What has become of them? I have in connection with Bear Creek some of the tenderest recollections of my life. How I would rejoice to again visit that country.

I love my Mississippi friends. Many of those I knew there twenty years ago have gone, not many would know me now, and doubtless to more than half the readers of THE BAPTIST I am a stranger. But still,

"Of all these scenes my memory wakes
And fondly broods with looser care,
Time but the impression deeper makes,
As streams their channels wear."

Our Baptist affairs in Georgia are promising. The recent convention at Griffin was one of notable importance. The Baptist Orphan's Home, under the supervision of Dr. J. B. Taylor, lately brought from Virginia to take charge of it, came to the front as a leading interest, laid deep hold of the hearts and purses of the brethren.

In this convention the cause of temperance was moved forward to a strong position. Henceforth it will occupy not simply a place to "put resolutions and reports in our annual meetings, but for active, aggressive work in churches. We are trying to elect a legislature, that will pass a general prohibition law, and we are working hopefully. Local option has done much good, but we want to deliver our cities and towns from the curse of the liquor traffic. In these centers our friends are not able to overcome the combined power of the liquor business. They need, and must have, the combined power of the whole State.

But my letter is long enough for this time.
52 Trinity Ave., Atlanta, Ga., April 17th, 1900.

A Strange Voice.

TO THE BAPTIST.

We would like to have a few things to say, by way of reply to Dr. R. A. Venable. It is the duty, we think, of every Baptist to contend for the faith once delivered unto the Saints. Jude 1:3.

It strikes us that Dr. Venable is a stranger in the fold. Here is his language, which certainly is not Baptist; we quote from old "Baptist Record." "The believer is able not to persevere—has the ability to forsake Christ and be finally lost." This comes in direct contradiction to Christ's own language. Recorded in John 10:29. "My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Let us put it in the form of a syllogistic argument; no *man* is able to pluck them

out of my Father's hand. The believer is a *man*; therefore the believer is not able to pluck himself out of my Father's hand.

Remember, these are Christ's own words, and he hath said: "Heaven and earth shall pass away, but my words shall not pass away." Matt 23:35.

Man, the new born man, is not under the covenant of works that is so much taught these days, but under the new.

"Behold the days come," saith the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah." "For this is the covenant that I will make with the house of Israel, after those days," saith the Lord, "I will put my laws into their minds and write them in their hearts, and their sins and iniquities will I remember no more." Heb. 8:10, 12.

"And he confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us." Heb. 6:17, 18. From the foregoing then, we are warranted in saying, there is not the least shadow of danger or possibility of the believer falling away and being lost.

What then is the meaning of Paul in Heb. 10:26, and similar passages? Certainly he had no reference to the regenerate man, the one who received seed in good ground, for he brought forth plentifully. Paul intimates as much in Heb. 6:10. "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."

We are to conclude then, as it was not the good ground hearer, it must have been the way side, the stony ground, the thorny ground hearers, which reads from the 8th verse, these plants were not planted by the Heavenly Father, "for every plant that my Heavenly Father hath not planted shall be rooted up." Matt. 15:13.

With such Scriptures as theset thus: Zach. 4:6. 2. Tim. 2:19. 1 Peter 1:15, and similar ones. "Let us be steadfast unmovable, always abounding in the work of the Lord." R. R. ROCKETT.

Marcelena, Tex.

Convention.

Please allow me to state that the party of about fifteen or more who have arranged to go with me to the Southern Baptist Convention from differet points, will go on the vestibuled train which leaves Jackson about 2 p. m. WEDNESDAY, May 9th, instead of the 10th, which puts us at Hot Springs Thursday morning for the Young People's meeting.

L. S. FOSTER.

Wanted.

Minutes of the following Associations:

Bethlehem, Bethel, Calhoun, Chester, Chickasabay, Coldwater, Columbus, Fair River, Gulf Coast.

The moderator or clerk of these Associations will please forward me promptly a copy of their minutes.

A. J. MILLER.

Yazoo City, Miss.

THE BAPTIST.

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AT

JACKSON.

MISS.

T. J. FAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscripts to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post-office, do not fail to name office from which and to which the change is to be made.

College Tidings.

A severe bilious attack has had the President "shut in" home for nearly eleven days, but at present writing he is up and hopes to go to the College tomorrow. This attack has forced him to miss two engagements to preach commencement sermons which he regretted very much to miss one at Crystal Springs, on the 22nd, and one at Spring Hill, near Oakland, on the 27th. I hope that all my friends in those communities found out that my absence was providential and unavoidable. The College is moving pleasantly. Our new Catalogue will be out in about 30 days. Drop me a card if you wish a copy.

Truly,

W. T. LOWREY.

Clinton, May 1, 1900.

THE BAPTIST.

May 3.

The contents of FORD'S CHRISTIAN REPOSITORY AND HOME CIRCLE for May are as follows: Jesus Writing on the Ground (frontpiece); "In His Steps"—A popular Book—Weighed and Found Wanting, S. H. F.; The Redemption, the Redeemed, the Redeemer, S. H. F.; The Bible Spiritually Discerned; Theological Questions, S. W. Lynd; The life of God in the Soul, Geo. Varden; Notes on Texts, 2 Kings 6:6, Gen. 8:7-8, Psalms 1-3; God's Immutability and Love (poem), S. R. F.; Historic Department: Life Times and Teachings of J. R. Graves; The Spread of Baptist Principles During the Century. The Home Circle: Women on the walls, Sallie Rochester Ford; My Father's will, S. R. Ford; Letter to the Little Folks, S. R. F.; My Estates in Alabama; A Record of Woe, S. R. F.; Treasures (poem), Hattie Heath. Editorial. Address FORD'S CHRISTIAN REPOSITORY AND HOME CIRCLE, St. Louis, Mo.

Some will leave Jackson on the afternoon of Wednesday, the 9th, at 2:25; others will leave on Thursday morning at 12:55. The former expect to attend the B. Y. P. U. meeting on Thursday, the 10th, while the latter expect to reach Hot Springs Thursday evening, to be on hand for the Convention Friday morning. The iron-clad signature form of tickets will be used, and can be obtained at any coupon station. If yours is not a coupon station, (this information can be gotten from your local agent,) you will either have to go to the nearest coupon station to get a ticket, or have your agent order one sent to him for you. Any agent will do this if you notify him in time.

We have received a great many letters enquiring about the trip to the Convention. We have written the above as an answer to all these letters; and have endeavored to cover the ground as fully as we can. Those leaving Jackson Wednesday afternoon, will leave Memphis that night at 9 o'clock; and those leaving Jackson Thursday morning, will leave Memphis Thursday morning at 9 o'clock.

Dr. Searcy on Hebrews 10:26.

Quite a number of brethren up this way wish to thank Dr. Searcy for his most ex-

cellent article on that serious passage: "If we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sin, &c." Heb. 10:26. The proof texts quoted to show that Paul did not mean to assert that Christians would or could sin "wilfully" were appropriate, clear and conclusive. We thank God for a "strong consolation."

M. V. N.

The Convention.

This is a great body, and many things conspire to make the attendance large, notwithstanding the pay plan. When the next issue of THE BAPTIST greets its readers, this great gathering will have assembled. Let every one who attends, pray and labor that our common Lord may be honored in what shall be done. Surely the Lord will use his servants for devising large plans and measures, if they are only willing to be used of him. It is not wrong for us to see the sights and enjoy the scenery and give ourselves to much recreation, but let these take a secondary place, while the main thought shall be the advancement of the kingdom of God.

We hope to receive information, but the one thing we all expect is inspiration. The most of us need more enthusiasm in our work, whether in the pulpit or in the pew. We need to be quickened and refreshed for the great work which our hands find to do. We suppose all desire the re-election of brother Northern, president, and brothers Burrows and Gregory, secretaries. So we look to have a quick and satisfactory election.

PICKENS.

We began our protracted meeting at Pickens on last Thursday night. Bro. E. L. Wesson, of Sardis, is holding forth the word of God in demonstration and power of the Holy Spirit.

Much interest is being manifested both on the part of the saved and the unsaved. Last Sunday we had fine congregations and Bro. Wesson preached two powerful sermons.

We trust that all will remember this meeting in their prayers.

H. P. HURT.

1900.

Sunday School.

LESSON FOR MAY 6, 1900.

BY W. F. YARBOROUGH.

Jesus Warning and Inviting.—Matt. 11:20-30.

GOLDEN TEXT.—Come unto me all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

CONNECTION.

Some of the expressions of this lesson occur in Luke's account of the commission given to the Seventy, and some harmonists would assign Matthew's words to the same occasion, but from the connection indicated in verse 20, Matthew's account follows immediately the last lesson. It is not at all improbable that Jesus often repeated his discourses in part at least to different audiences.

EXPLANATORY.

Verses 20-24. Jesus had for months been manifesting his mighty power in Capernaum and the surrounding cities without producing any marked effect on the spiritual life of the people. He sees that instead of helping them, they are turning the blessings into a curse, by rejecting him. He sees the impending judgment gathering over their heads and he yearns for their salvation. His deep love for them leads him to declare in no uncertain language the consequences of their sin. The very fact of his warning implies that they may yet escape if only they will turn from their evil ways and accept him. On the other hand the knowledge of their danger will only intensify their doom. Our Lord combines the tenderest love and solicitude with the strictest justice and righteousness. God is love, but love manifests itself in the extermination of sin which brings only evil on the object loved. Sin must be destroyed and with it the sinner unless he separates himself from sin.

The cities here mentioned, Chorazin, Bethsaida and Capernaum were in the vicinity of the sea of Galilee. The fact that they cannot to-day be identified with certainty, is proof that the temporal judgment threatened, has been executed. The woes pronounced against Chorazin and Bethsaida, and their comparison with Tyre and Sidon show them to have been exceedingly obdurate and hardened in sin. Those old heathen cities would have gladly used the opportunity which these more favored cities had only abused and trampled under foot. Repentance in sackcloth and ashes signifies the deepest and most genuine repentance. Even Capernaum which had been especially favored by being made the home of the Savior might flatter herself that she would be exalted to heaven as indicated by the question of Jesus, V. 23 R. V., but instead she should be brought down to Hades. Observe that it is the word "Hades" and not "Gehenna" that is used. The latter refers to the place of punishment, while the former, simply means the unseen place, the state of the dead, "the under world," without any reference to the state of being. If the words about Capernaum had closed with verse 23, we might have limited the woe against her to temporal destruction such as has been realized, when even her ruins cannot with certainty be identified, but the next verse makes

THE BAPTIST.

9

an unmistakable reference to the future punishment of her people, when Jesus declares that it will be more tolerable for Sodom in the day of judgment than for her. Who can deny a day of future and universal judgment in the light of this verse? How awful is the sin of rejecting Christ when it is worse in God's sight than the sin of Sodom.

Verses 25-27. Through the gloomy clouds of impending punishment there breaks a ray of radiant light. The Son turned to the Father in gratitude, that while the self-righteous, and the wise of this world may reject the offer of a Savior, there are some who do understand and accept the gospel. The sovereign Father has made the offer in such a way that the high-minded of this world pass it by as a worthless thing, while the child like mind, humble, trustful and docile gladly accept it. Jesus is thankful that the terms are such that whosoever will may accept the gospel provisions. He is grateful that the conditions of seeing and believing are not intellectual but spiritual. The learned and the wise must forget their wisdom long enough to bow at the feet of Jesus just where the simplest and most humble believer bows.

Having announced this fact as in accord with the Father's good pleasure Jesus goes on to state the grounds of his revelation of the Father. "No one knows the Father save the Son," that is, no created being can know the Father. It is only through the Son, "God manifest in the flesh," that the Father can be known. Man can know man, because of identity of nature and common experience. There is no such ground in man for knowing the Father. Only God can know God, because of identity of nature and common experience. This statement is nothing short of a claim of divinity for himself. He makes it still stronger by adding that no one knows the Father save, "he to whomsoever the Son willeth to reveal him." This revelation is possible only through the Son's humanity, but there is something more than simple futurity in "willeth to reveal." It means "purposes to reveal" and carries with it a suggestion of joint sovereignty with the Father. "All authority in heaven and in earth is given unto him, and though we see not yet all things put under him," he is King Messiah and will finally triumph over all his enemies.

Verses 28-30. Whatever the restriction or limitation suggested in the statement of Jesus about sovereignty the invitation which follows shows that his heart goes out to all, and that the gospel's call is universal. The world is made up of toiling, burdened souls, and to all these Jesus says, "come unto me and I will give you rest." The first thing is to come; the next is to take the yoke of Christ's authority and learn of him which makes the burden light and easy to bear. His yoke is easy because it fits so well. Christ only wants us to do what is best for us here and hereafter. To be fitted to one's place in life according to the divine plan is to find the sweetest rest and most joyous peace known to earth. We thus grow into his life and his glory.

PRACTICAL POINTS.

1. Exalted privilege abused only bring

the greater condemnation. "The degree of light measures responsibility."

2. The greatest sin in the world is to reject God's Son. For those guilty of it the heaviest judgments are reserved.

3. If there is any aristocracy in the kingdom of God it is composed of the humble, teachable spirits of earth. "Blessed are the meek for they shall inherit the earth."

4. Jesus reveals the Father only to "whomsoever he willeth," but his will extends to ever one who comes. God is sovereign, but his sovereignty knows no limitations to "Whosoever will."

A Good Meeting at Vicksburg.

Notwithstanding the rains and floods, postponed Easter services and big weddings, the meeting began and run through ten days without missing a service, closing Wednesday night.

Up to the time of closing there had been ten approved for baptism, and there were several others who the pastor thought would be received next Sunday.

Taking it all in all, I have not been in a better meeting than we had at Vicksburg. I have never seen so many men attend the day services, anywhere in the State, as came regularly there; nor have I ever seen more genuine interest on the part of the church members than in this meeting. They made it easy for the visiting brother to do his best in the way of preaching, notwithstanding the many difficulties in the way of weather, etc.

Parents, both father and mother, in their homes, read and explain the Bible to their children; and then on bended knee asked God to save them and direct them in the pathway of duty. With such splendid co-operation and help, of course it was a joy and delight to preach, although it rained almost every day.

Pastor Sproles seems to be renewing his youth, and says he has not enjoyed better health than now, in all the years of his ministry.

I am here with Bro. Bowen, and the outlook is good for a splendid meeting.

W. P. PRICE

Ellisville, April 29, 1900.

District Meeting at Shuqualak.

The attendance was good, the papers read and the speeches made were splendid. Revs. Thornton, Miller, Vanlandingham, Buck, Grace, Spencer and the writer, and a good representation of the laity participated in the exercises.

Missions was one of the leading topics, and stirring addresses produced the desired "awakening," we trust, looking to the "20th Century Missions," as advised by the S. B. C. at Louisville. We arranged to repeat these meetings during the year, and hope to fire the hearts of the churches in this section of the State on Missions and other kindred subjects.

M. V. N.

W. P., Miss., April 1900.

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Next Week we will hold a Big Special Reduction Sale of Men's, Women's and Children's Shoes and Oxfords.

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\$1.25 Shoes reduced to 98c a pair
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600 pairs Ladies' Tarn Sole Kid Oxfords, like cut, on sale, at 98c a pair, not a pair in the lot worth less than \$1.50 a pair.

LADIES SHOES AND OXFORDS.

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1.75 Shoes and Oxfords reduced to \$1.25
2.25 Shoes and Oxfords reduced to 1.65
2.50 Shoes and Oxfords reduced to 1.95
3.00 Shoes and Oxfords reduced to 2.35

Special Reduced Prices on all our Children's Shoes and Oxfords.

JONES BROS. & CO., Retail, JACKSON, MISS.

The Home.

Bullet-Proof Shield for Infantry.

Since the outbreak of the Transvaal War unceasing experiments have been carried on in England to produce a bullet-proof shield until a plate has been produced which, although only three millimetres, i. e., less than one-eighth of an inch in thickness, is absolutely bullet-proof at less than 300 yards against the Lee-Metford and Mauser rifles firing service ammunition.

In other words the musketry fire which would riddle a shield made of ordinary half inch mild steel makes no impression on what the work-people in the great armor-plate factory call "The Chest Preserver." When it is remembered that it has to withstand the attacks of machine-guns firing 600 rounds per minute the importance of these shields will play in the warfare of the future can readily be seen.

Consider the possibilities of this invention; think how it may be employed in South Africa. A body of British soldiers is on the march, when suddenly a force of Boers, aided by a couple of machine guns, appears on a neighboring hill. Now the average time occupied in unlimbering and getting a field gun into action is two minutes. The Boers will probably take longer. If the infantry, therefore, are to withstand these machine guns without much loss of life, it is essential that any protection against the usual storm of bullets should be utilized before the firing commences. The contrivance which fixes the Boynton shield to the rifle is so simple, that it can be almost instantaneously attached and as rapidly detached. The attachment, moreover, admits of the rifle moving freely, both laterally and vertically, consequently giving an extensive arc of range.

Another attachment, contrived, by means of which a rifle can be fixed firmly in position (that is, without the aid of the soldier being required to hold it in place), the butt end of the rifle resting on the ground. Thus the rifle may be aimed with precision at any definite point and secured in that position for subsequent firing.

At this point the reader naturally will wish to know how a soldier advancing into action would use his shield. After fixing it he would carry the rifle in both hands, raised into an almost vertical position, and the shield would consequently swing in such a way as to protect the vital parts, viz., head and chest.

Although designed principally for the protection of the soldier in a prone position, in this way also serving as a rifle rest, the shields are so constructed that when desirable they can be interlocked, any one shield fitting any other shield. The mechanism employed for this purpose is of the simplest description.

But the anxiety of the inventor to provide a soldier with a good method of putting the shields together was not only because of the rapidity with which mounted Boer frontal attacks could be met, but to insure protection against a fire resulting from sudden flank movements. In fact, were a force of men carrying these shields surrounded, they could form a square, and if no artillery were used, could make things tolerably warm for their assailants.

Against artillery these shields would offer no resistance save the protection afforded from flying fragments of shells. In this respect they will be inferior to Boer trenches; but, on the other hand, trenches are fixed, whereas the shield has the same mobility as its possessor. Indeed, it is this very mobility which constitutes one of the shield's principal claims to adoption. In South Africa working parties of British are liable to be swooped down on by mounted Boers and shot. Shields properly arranged and fixed will render this impossible.

But of all the uses to which the shields can be put, that in skirmishing will perhaps be the most valuable. On the average it takes the skirmisher at least ten minutes to prepare a rifle pit, which even on completion may be found a very poor protection against rifle fire. During this ten minutes he is exposed to the enemy's fire whereas riflemen using this shield have instantaneous cover provided they throw themselves on the ground the moment they sight the enemy.

Moreover, it is frequently dangerous for a rifleman in a pit to change his position. The shield has no such disadvantages. A rifleman in a pit is fixed; a rifleman behind a Boynton shield goes where he likes, for he carries his protection with him.

An army provided with these shields could largely dispense with a portion of its equipment. A pickaxe and a field service shovel weigh, I am informed, 12 lb. 11 oz., whereas the bullet-proof shield weighs less than half this amount.

Major Boynton says he is convinced that the soldier would willingly carry the shield, not only on account of the protection, but be-

cause of the rest it affords the rifle. Under present conditions a tremendous amount of ammunition is wasted. Behind a shield the marksman can shoot with far more ease and precision. — *Pearson's Magazine for May.*

The Veteran.

(Frank L. Stanton, in The Saturday Evening Post.)

Nuthin' but fightin' an' fightin'! I'm gittin' too fer it now, But when I hear bullets a-whizzin', I want to jine in anyhow! Jest readin' the news in the paper o' how the air blazin' away, Makes me cut up the queerest o' capers, an' hooray the old time hooray!

Nuthin' but fightin' an' fightin'—guns from the East to the West, An' me on a furlough that's left me forever an' ever at rest! Step sorter balin' an' feeble—eyes that air lackin' the light, An' my heart keepin' time to the drum-beat when I see the boys heft to the right.

Nuthin' but fightin' an' fightin', an' nuthin' that's left me to do; An' yit I'm as willin' as ever—an' yet I wuz raised to it, too! I tell you, my eyes they git misty when I'm hearin' the news o' the fray, To think I kin only jist hear it, ah! stay home an' holler "Hooray!"

Didn't I face it with "Stonewall"? Didn't I foller "Bob" Lee? Didn't he say fer a many a day there warn't any fighter like me? An' now, whilst the reppin' an' rearin', an' doin' their deadliest do, I can't take a han' in the scrimmage with the boys in the jackets o' blue!

"Laid up!" Them's the words I'm sayin' all o' days an' the years; Laid up! whilst the ban air a-playin'—laid up on the shelf fer repairs! An' I hear how they're fighting the battle—I see the boys marchin' away, An' all I kin do for my country is to stay home an' holler "Hooray!"

A Southern Society Man.

In Senator A. J. Beveridge's brilliant article "With Our Fighters in the Philippines," in this week's issue of the Saturday Evening Post, are many good stories. Here is one of them:

"The second time I was at our extreme front in Luzon, I met a young man who is of one of the first families of the South. He is wealthy, highly accomplished, and is what is known as a society man." All that is charming or delightful in American life is his. You would not imagine that this low-spoken, rich voiced, quiet-mannered gentleman, with all the characteristics of the ultra fashionable American 'swell' could be induced to fight in any manner, and

much less to fight in the deadly contest of arms. Yet he had left all the allurements with which life and fortune and his own talents had surrounded him, and enlisted as a private soldier in Cuba. There he had risen, by cool gallantry, to the position of a commissioned officer. He had won his promotion absolutely without influence and solely by his courage and soldierly qualities.

"He had been in every fight up to the capitulation of Santiago. The fever had seized him and his health had been impaired. One might have imagined that his desire for army experience would have been satiated; but instead of satisfying the thirst for war, the hardships and dangers of the Cuban campaign only put a keener edge on it. So he traveled half way around the world, and here I found him in the interior of Luzon, not a member of the army, but nevertheless, wearing a khaki uniform and seeking further opportunities to fight. Nor would he wait until the regular engagements came on. I saw him up at five o'clock in the morning, mounting horse with a small scouting party, going on one of those desperate reconnaissances which, to the mere observer, looked like expeditions to certain death. On one occasion he and two companions charged a group of sixty Filipino soldiers, and he himself captured four of them. I saw him the evening of the day on which the exploit was performed. He had already forgotten it and was 'nosing around' for some further adventure."

Louisiana Industrial Exposition, New Orleans, Louisiana.

The Louisiana Industrial Exposition for 1900 will be held in New Orleans, opening on the 14th day of April and running to the 6th day of May.

The large number of exhibitors who have already secured place and the special features which are promised by the Management, including the Horse Show, Flower Show and various other attractions give promise that the exposition of this year will eclipse any previous efforts and give assurance that visitors to New Orleans during that period will find in this exhibition many exhibits which will be instructive as well as beautiful.

The Queen & Crescent Route will have on sale round trip excursion tickets April 13, 14, 19, 26 and May 3, limited to continuous passage in each direction, with a final limit of five days for return passage. It is probable that additional dates of sale for the special features, such as the Horse Show, Flower Show, etc., will be announced later.

May 3.

Notice.

A teacher of experience would accept a good position as superintendent, principal, or professor. Address, PRES. PERRY-RAINEY COLLEGE, Auburn, Ga.

FROM CANTON, CHINA.

Feb. 28, 1900.

Dear Bro. Simmons: I do not owe you a letter, but I thought you would like to hear about our association. We met in Hong Kong, had 55 delegates who were hospitably entertained by the Hong Kong brethren, who secured accommodation and board for them at a Chinese hotel. Two new churches were admitted, the Hakka church, under Bro. Chan Wung Tan, and the Tseung Chan church in Ku Sai; so we now have 10 churches in our association. Bro. Greene was chosen moderator and Bro. Tsang Wai San, assistant moderator. Bro. G. was called away by sickness of Mrs. G. and Bro. Tsang presided very well. The subjects selected last year were discussed in good, practical papers and by word of mouth. The only subject on which there was any difference of opinion was where to hold the next association. Shin Hing and Chieung Wing each sent a request that we would meet with them. After a discussion which showed that our brethren are orthodox Baptists according to our Southern style. It was decided by a small majority to go to Shin Hing, with the understanding, but no definite promise, that we would meet with the Hakka brethren the next time. Five hundred and thirty three baptisms were reported and a present membership of over 1700.

We had as visitors Bro. T. C. Britton and a Dr. Humphrey, a Methodist missionary from India, who gave us accounts of their work. Forty-seven dollars and thirty cents were subscribed for the blind girls and \$140 for the Sai Nam station; also some for printing the minutes.

The Tract Society was merged into the Publishing Society, and the balance on hand of about \$100 was distributed among different objects—most of it to the Missionary fund of the Publishing Society.

On Sunday we had a very interesting meeting, where 15 brethren gave accounts of their work in the different stations during the last year.

We did not have a quorum for the meeting of the directors of the Publishing Society, as Bro. Chambers was sick and could not come and Bro. Greene had returned to Canton, so we had our meeting in Canton on Tuesday night of the next week; \$3,671.74 were received and \$2,818.25 expended, leaving a balance of \$853.49 to begin the new year. The monthly expenditure for wages is about \$40. I hope more money may come in

soon, or we may run short. Bro. C. hopes to get several contracts, one for printing the Salvation Army's War Cry for China. I suppose Bro. C. has sent you the first issue, a tract I prepared on "Four Requisites for Joining the Church."

I spent a month working on revision work at Lenaton and returned feeling better and stronger than I have been for some time. I have lately been troubled, however, with a badly inflamed eye and a return of the eczema.

The spring class is in session; we have some 25 on roll. I forgot to say that at Lenaton we finished our first draft of the New Testament. The Bible Societies have printed 10,000 copies of the gospels, to be distributed among the native preachers that we may get their criticisms if they have any.

Yours fraternally,
R. H. GRAVES.

The New Route Between the East and West.

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CONFEDERATE VETERAN REUNION.

Louisville, Ky., May 30th to June 3rd, 1900.

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For the occasion of the Annual Reunion of the United Confederate Veterans at Louisville, Ky., May 30th-June 3rd, 1900, the Southern Railway will sell tickets from points on its lines to Louisville, Ky., at very low rates. These tickets will be sold from points in Tennessee on May 28th, 29th and 30th, and from other points May 27th, 28th, and 29th, limited to return until June 10th 1900. An additional extension of the final limit until June 25th 1900 may be secured, provided tickets are deposited with joint agents of the terminal lines at Louisville on or before June 4th, and on payment of fee of 50 cents.

The Southern Railway offers excellent service enroute to Louisville, and those contemplating the trip should communicate with nearest ticket agent of the Southern Railway for sleeping car reservations and any information they desire.

Hot Teachers.

HILLMAN COLLEGE, Clinton, Miss., will run a Teachers' Training Department for Young Ladies for one, two or three months, in March, April and May. Write for particulars at once.

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Ministers and Churches.

GLOSTER.

We are now in our new pastorage. It is a beautiful home; has cost something like \$250. This act of kindness on the part of the church is appreciated more than words can tell. Noble people, may the Lord continue to bless them. We have now the best church property in South Mississippi. Bro. Watkins delighted the church on the 15th—morning and night, with his gospel sermons, and by telling them of his Mexico.

JOHN P. CULBERTSON.

ANDING.

Rev. A. C. Watkins, now of Clinton, but formerly of Mexico, came among us to tell us about missions both in theory and practice. We could tell you how he reasoned to us of righteousness and of judgment, and how our hearts burned within us while he talked on the way, but a more comprehensive way of putting it is we have determined that our contributions to missions shall be multiplied by four.

S. J. ELLZEY.

Anding, Miss.

NEW ALBANY.

The last two Sundays have been specially gracious to the saints at New Albany. One week ago, we had four-fifths of the church present in a beautiful and impressive celebration of the Lord's supper, and yesterday we contributed \$50 to missions. We hope very soon to do equally as much for State missions. Present indications are that this church will have eight members at the convention in May. Our Young People's Union will be represented by Bro. S. R. Knox. We are joyful and happy.

E. E. THORNTON.

April 23, 1900.

ITTA BENA.

Bro. Gregory writes: "We expect to have Bro. Stone in a meeting with us the week following the second Sunday in May, at Itta Bena. Pray for us that the Lord will graciously bless us in our brother's coming."

Fraternally,
L. F. GREGORY.

CLEVELAND.

Dear Bro. Bailey: The meeting of our Cleveland church, which was suspended last week, and re-

sumed this week, was closed this evening. The additions to the church are seven members. Bro. J. R. G. Hewlett, recently from our seminary, has been called to and accepted the work of pastor of this and Merigold churches. He takes charge immediately.

Fraternally,

R. A. COHRON.

April 25, 1900.

SENATOBIA.

We have had a good meeting; Bro. McComb has done us good work under very unfavorable circumstances. Much sickness in town prevented many from attending and the continued rains hindered much. Fifteen accessions; thirteen for baptism, and church much revived. Others were converted and made public confessions. Bro. McComb is a good preacher; a workman who needeth not be ashamed. Sound in doctrine, logical in reasoning and winning in manner, made him most acceptable to our people. No high-pressure, but earnestness for souls, made all to hear him with interest. We are glad the Lord sent him to us; our prayers go with him to his work.

Yours fraternally,
W. E. ELLIS.

Bro. A. J. Brown, of Aberdeen, writes:

We think and feel like our pastor Bro. Kincannon is laying deep and lasting foundations and we pray that right soon we shall see God's approval of the work being done in the spiritual awakening of the church, and then we feel sinners will be heard from, asking what shall I do, etc. Our Foreign Mission collection has been taken and meets the request of the last 2 ministers and churches. Convention and we are glad this is one of the delightful features about Bro. K.'s work; he is not afraid of pressing the mission work, and you show me a mission-working church, and I'll show you spiritual activity along the different lines of church work.

May the Lord bless the approaching convention at Hot Springs, Arkansas.

A. J. BROWN.

STARKVILLE.

God bless Starkville. If you want to feel good go to Starkville. Two grand gospel sermons to-day. Rev. L. M. Stone at the morning, and Rev. M. K. Thornton at the evening service. The saints here come right up to a stranger and shake his hand and bid him welcome. Such a feast for a traveling

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Baptist Sunday School Board,

107 North Cherry Street,

Nashville, Tenn.



D. P. HENSLEE, Doe Branch, Ark.

man; a man who is away from home. It does me good for a child to smile at, or speak to me. God grant that His children on earth may act like Christians and help the world along by a hand of welcome. In my travels, I have gone to the door of Baptists, as polite and courteous as I knew how, and they would not let me in. I would go away asking God for more grace and wondering why a child of God could be so cold and heartless.

I am selling bibles, and sometimes I am made to feel bad because men and women are so grim. Kindness don't cost anything and yet it is worth so much. My heart has often been made to ache and bleed by the cold thrust from men and women as I would approach them and tell them my business. Oh! Christians, when the door-bell rings, go with a Christian smile, for it may be God ringing for you. God never comes in person to your door; he always sends someone. If you turn them away you may be turning Christ away. The greatest need of the world to-day is fellow-feeling. Men and women are dying for want of it. Let us lift up fallen humanity and point to Christ, the Savior of the world. I'll never forget the blessings of this day. God Bless Bro. Thornton; he is so plain, so simple so lovely, so Christ-like. The sermon and prayers of Bro. Stone will linger long with me. My poor heart leaped for joy when I was made to feel so welcome. Such was the desire of my heart.

JOSEPH DYER.

Gulf Coast Association.

This body will meet in Biloxi, on Thursday, May the 3rd, at 11 a. m.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, piles, fistula, ulcers, eczema, and all skin or womb diseases. We have cured thousands of afflicted people within the last six years. Many patients cured by correspondence. Readers having friends afflicted, should cut this out and send it to them. A book sent free giving particulars about the oils. Address,

DR. R. E. WOODARD.

502 Main St., - - Little Rock, Ark.

BUCKEYE BELL FOUNDRY
THE E. W. VANDEUSEN CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
400 CUPIDS, ST. LOUIS, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900.
Medals of the London Bell in America.

Deaths.

William Thomas Parnell.

"A Loving Remembrance."

William Thomas Parnell was born July 17th, 1875. He professed religion at eleven years of age and in his fifteenth year joined the Peach Creek Baptist church where he has ever since been a member. He finished a three years course in the Memphis Medical College, March 31st, 1897. He located at Mastodon, Miss., where he has lived since his early childhood and met with much success. In Jan., 1899 he began a post-graduate course in New York City and received a certificate in the New York Polyclinic Hospital on the 29th of April. After spending a few days with his loved ones at home, he left for Sulphur, I. T., where he located and practiced successfully until the loving hand of our heavenly Father beckoned him to his eternal home. He was fortunate in making friends and was a source of pleasure to his devoted mother, brother and other relatives. During the last months of his short life, more especially, he was true to his religious duties and lead in the young men's prayer meeting and took an active part in church work, all of which is very gratifying to all who were interested in him.

On Tuesday evening, before he died Wednesday morning, he asked for his Bible, and the lady with whom he was boarding, being the wife of his partner, gave it to him and he turned to the 1st chapter of St. Luke and said to her, "I haven't my glasses, you read for me. When she had read he said, "I haven't been as good a boy as I might have been, but I read a chapter and pray every night before retiring." He realized his condition and seemed prepared to meet his God. He requested that his body be carried to his mother, as she could not be with him during his illness, and after thanking the physicians for their kindness, he was perfectly calm and fearless until his death at 4 o'clock Wednesday morning, March 14th.

On Sunday morning March 18th, Bro. Rockett, pastor in charge, conducted the funeral service in the Peach Creek church, after which the body was gently placed in its narrow home until the resurrection.

Sometimes we'll understand why our fond hopes are crushed and why the tender chords are broken, then we'll read the meaning of our tears. May we all be encouraged to live daily as for eternity, with only God's grace to help and be fully prepared to enter the home where our Lord already dwells, and where there will be no more farewell tears.

COUSIN RUTH.

Longtown, Miss., April 17th, 1900.

Roalf Quillen.

By the inscrutable will of Divine Providence brother R. Quillen entered, into rest March 27th, 1900, and in this dispensation we are bereft of his companionship and association. The pre-fable guidance of his counsel and example, and the world made poorer in its friendship for us; therefore,

Resolved, That in the death of Bro. Roalf Quillen this vicinity has lost a valuable citizen and a worthy young

man, his family a noble son and brother, society an ornament and example, the church a zealous member, christianity an advocate and devotee, and our Sunday-school a painstaking, earnest student, to all, a friend.

Resolved, That our Sunday-school feels deeply the deprivation of the society of brother Roalf Quillen, and his manifested zeal in the world.

Of the cause that needs upholding, In its duties so pure, ennobling.

The grand truths he ever unfolding, In his life so young so true.

Resolved, That we cherish the memory of his many virtues as worthy of perpetual emulation, and hallow the charms of his unbroken influence to us; while we submissively bow to the mandate which wrought our loss.

Resolved, That the sincere sympathy of our school is herein expressed and tendered the bereaved family and friends of our late associate and brother, and the hope indulged that we may join him in that better and eternal existence when earth's last enemy shall have been met and conquered.

Resolved, That a copy of these resolutions be spread on a memorial page of our Sunday-school record and sent to the bereaved family, also forwarded THE BAPTIST with a request for their publication.

Adopted by the Baptist Sunday-school of Nettleton, Miss., April 8, 1900.

MANLY POTTER,
VERNON BELL,
W. T. JUMPER,
Committee.

Married.

O'Brian-Tucker.

At the home of the bride's mother, Tuesday afternoon, April 24th, Miss Sammie Tucker to Mr. John O'Brian, of Hattiesburg. Both are members of the Baptist church.

H. P. HURT.

Atkinson-Buford.

At the Pickens Baptist church, on Wednesday evening, April 25th, Miss Minnie Buford to Mr. W. S. Atkinson, of Houston, Miss. Both parties are members of the Baptist church.

H. P. HURT.

PILES CURED WITHOUT THE KNIFE.

All druggists are authorized by the manufacturers of PAZO OINTMENT to refund the money where it fails to cure any case of Piles, no matter of how long standing. Cures ordinary cases in six days, the worst cases in fourteen days. One application gives ease and rest. Relieves itching instantly.

This is a new discovery, and is the only Pile remedy sold on a positive guarantee, no cure no pay. Price 50c. If your druggist does not keep it in stock send us 50 cents in postage stamps and we will forward same by mail. Manufactured by Paris Medicine Co., St. Louis, Mo.

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ROSES, BULBS,
BEDDING PLANTS.SPECIAL PACKING RATES.
PACKED CAREFULLY.Now is the Time to Plant Out.
WRITE FOR PRICE LIST.John R. Laws,
COLUMBUS, - - - MISS.SOUTHERN BAPTIST CONVENTION,
Hot Springs, Ark., May 10-17, 1900.REDUCED RATES VIA
SOUTHERN RAILWAY.

On account of the meeting of the Southern Baptist Convention, at Hot Springs, Ark., May 10th to 17th, 1900, the Southern Railway will sell tickets from points on its lines to Hot Springs, Ark., and return, at rate of one fare for the round trip. Tickets will be sold May 7th to 10th inclusive, with final limit to return until May 24th, 1900. The schedule and sleeping car service afforded by the Southern Railway is excellent, and those contemplating the trip, should communicate with nearest ticket agent for any information.

Reduced Rates Via Southern Railway.

The Southern Railway announces reduced rates from points on its line for the following occasions:

General Assembly, Cumberland Presbyterian church, Chattanooga, Tenn., May 17-24, 1900. Tickets will be sold at one fare for the round trip, selling dates May 15 to 18 inclusive, with final limit to return May 26, 1900.

General Assembly, Presbyterian church, Atlanta, Ga., May 17-20, 1900. Tickets will be sold on May 15, 16 and 17, limited to return May 29, 1900, at rate of one fare for the round trip.

General Assembly, Presbyterian church, St. Louis, Mo., May 17-31, 1900. Tickets will be sold May 15, 16 and 17, with final limit to return June 3, 1900, at rate of one fare for the round trip, plus \$2.

For further information regarding these occasions, apply to nearest Southern Railway ticket agent.

HARRIS'
Business
COLLEGE JACKSON, MISS.

Will Refund All Your Tuition.

Under their guarantee plan, if they fail to secure you a position.

They Pay Your Car Fare.

Beautiful catalogue on application.

Notice.

A teacher of ten years' experience in school work desires position as principal of a good school. He is recommended by every board he has ever served as a careful disciplinarian, efficient instructor, and energetic worker. Best references as to character and qualifications. Address

TEACHER,
Care of Baptist.

If you feel Dull, Languid, Broken-Down, Debilitated, have Weak Stomach or Indigestion, use Dr. M. A. Simmons' Liver Medicine.

General Assembly Presbyterian Church in
United States, Atlanta, Ga.,
May 17 to 26, 1900.

For above occasion Queen & Crescent Route will sell tickets to Atlanta and return at one fare for the round trip. Dates of sales May 15th, 16th, 17th, final limit May 29, 1900.

GEO. H. SMITH, G. P. A.
R. W. Bonds, Ticket Agent.

May-15

Southern Baptist Auxiliary Convention,
Hot Springs, Ark., May 10-17, 1900.

For above occasion Queen & Crescent Route will sell round trip tickets to Hot Springs at rate for one fare. Dates of sale May 6th to 9th inclusive; final limit May 24, 1900.

GEO. H. SMITH, G. P. A.
R. W. Bonds, Ticket Agent.

May-15

General Assembly Presbyterian Church in
United States, St. Louis, Mo.,
May 17-31, 1900.

For above occasion Queen & Crescent Route will sell tickets at rate of one fare for the round trip, plus two dollars. Dates of sale May 15th, 16th and 17th; final limit to return June 2, 1900.

GEO. H. SMITH, G. P. A.
R. W. Bonds, Ticket Agent.

May-15

General Assembly Cumberland Presby-
terian Church, Chattanooga, Tenn.,
May 17-24, 1900.

For above occasion Queen & Crescent Route will sell tickets to Chattanooga at rate of one fare for the round trip. Dates of sales May 15th to 18th inclusive; final limit to return May 26, 1900.

GEO. H. SMITH, G. P. A.
R. W. Bonds, Ticket Agent.

May-15

Annual Session Imperial Council Order
of Mystic Shrine, Washington, D. C.,
May 22-24, 1900.

For above occasion Queen & Crescent Route will sell tickets to Washington, D. C., and return at rate of one first-class limited fare. Dates of sale May 20th, 21st and 22nd; final limit May 27, 1900.

GEO. H. SMITH, G. P. A.
R. W. Bonds, Ticket Agent.

Reduced Rates on the Certificate Plan have been arranged for the following meetings, via Queen & Crescent Route:

Annual meeting of Grand Lodge of Knights of Pythias, Columbus, Miss., May 8th to 10th, 1900.

Industrial Convention, Chattanooga, Tenn., May 15th to 18th, 1900.

Mississippi Epworth League and Sunday School Convention, Enterprise, Miss., April 26th to 29th, 1900.

State Epworth League of Mississippi, Vicksburg, May 3rd to 6th, 1900.

Annual meeting United Commercial Travelers of America, Lynchburg, Va., May 3rd to 5th, 1900.

GEO. H. SMITH, G. P. A.
R. W. Bonds, Ticket Agent.

May-1

PLYMOUTH
CHURCH
BILLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Woman's Work.

A False Vow and What Came of It.

A soft September sun was sinking in a western sky and the last rays fell lovingly upon a bright young girl who had, following her lover to the gate to say good-bye. He was a noble looking youth with dark hair and large grey eyes, that spoke eloquently of the earnestness of his soul. As he gazed fondly upon his companion he said, "one month from today I shall come to make you my bride," then imprinting a kiss upon her brow he turned and walked rapidly away. Scarcely had he vanished when a horseman came flashing up to the house and she recognized Mr. Sinclair, a wealthy gentleman who had just moved into the community.

He had been paying her some attentions previous to this, but now there was something in his face that betokened more than a passing interest. He whiled away the hours telling her of the beauties of other climes, and of the grand scenes that had thrilled his soul with their awful sublimity. He was a man of much culture but devoid of the true elements of manhood, but the young girl was flattered by his attentions and forgot for a time the kiss of love that was still warm upon her brow. As he bade her adieu he asked if he might call again, and she smilingly assented.

Again and again he called, and at last asked her if he would be the queen of his home. That night she weighed her two lovers. In the balance with Harry C— she put a noble nature, a warm, true heart, an earnest purpose and a soul that was linked to its Maker,—in the other she put Mr. Sinclair with his selfish, dwarfed sensibilities, with his smiles of derision at all that was good and sacred, but along with these she piled up his broad acres and princely home and the "die was cast in his favor."

In his office Stanley C— was sitting, dreaming bright dreams and building fair castles. Only two more days and he would go to wed the girl who was more than life to him. Oh, the beautiful pictures that danced before his vision were all rose-tinted, and his heart thrilled at the remembrance of the marriage bells.

A messenger came bringing a letter and he smiled as he saw the familiar post-mark. He read the cruel words which told her of her decision to become Mrs. Sinclair.

"Forgive me," she wrote, "if this causes you pain, and I hope you will soon find another girl more worthy of your love."

Down went his castles "de-Espagne," all his pictures of joy were hidden by dark shadows and his agony found vent in a cry of despair.

Stupified with grief, he sat there hour after hour communing with his sorrow, at last he arose and pouring out a glass of "the accursed stuff," he drank the last drop, then with his brain on fire and every nerve unstrung, he seized a bottle of morphine and determined to end the torture. The next morning a friend found him in a death-like stupor, and calling in help, every effort was made to revive him. After some time he was aroused, but was never the same again.

All the brightness had gone from his life—his noble manhood was wrecked and he became a slave to morphine and whisky. He lived only a few months, then sank into a drunkard's grave.

This is no fancy sketch but "an o'er true tale," and I have written it that it might be a warning to others. Perhaps, it may cause some young girl to realize the influence she wields upon the other sex. Even though she may not trifle with the affections, she may be the temptress who puts the first cup to the lips of one, who at the day of judgment will say, "you caused me to take the first step in the path of destruction."

Possibly some of you have enticed others to participate in a game of cards and the passion for gaming has been kindled that now is like a consuming fire that drags its victims down to perdition.

Only two days ago I heard a young man assert the society girls were worse than boys. A great evangelist was holding a series of meetings in a large town and the young men manifested much the most interest. How deplorable it is when the gentler sex becomes callous and indifferent! Where are we drifting when woman, whose nature should be gentle, refining, uplifting and purifying throws her influence on the side of debauchery, drunkenness and crime? Angels weep at such a sight and the Holy Spirit takes its flight.

Show me a community where the girls are high-toned, and true to principles and you will find the young men on the same plane—pressing forward in every noble enterprise.

Give me the girl who frowns upon vice, and scorns what is base and untrue.

She'll help you to win the battle of life, And prove what true courage can do. E. C. BOLLS.

DEAR SISTERS—"The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle dove is heard in our land."

What a beautiful awaking! May we in touch with mother earth and all nature, feel the "springtime of our souls," and put forth new life in our work for Him who sends the sunshine and the showers? In meditating on this propitious season so fraught with life and hope, I'm reminded that ere long, many of us will welcome the home-coming of bright-eyed, rosy-cheek school girls and teachers with the "smiles of a May queen."

Many of the country schools have closed already and the teachers have a long vacation, a surplus of time. How glad we would be to have you join our W. M. Societies, or organize one in your home church. Christian teachers make excellent officers, they preside with ease and dignity.

I hope the sisters will not grow weary of my continual pleading. The Central Committee has made it my duty to keep this work before you; THE BAPTIST is the only medium through which I can reach many of you. To the sisters who have so kindly invited me to visit their churches, I'll say, that at present I'm engaged in teaching music near Pelahatchie, and can't comply with their request. The little Mosaic pamphlets I have sent, contain all the information needed to organize a society. I hope you will not hesitate to organize immediately. Come go with us "the Lord hath need of thee."

I am glad to write you that our church at Fannin is moving onward and upward. Our new pastor, Bro. Hathorn, has made a good impression; he is a progressive man, we like him, and he seems to like us. This year bids fair to mark an epoch in the history of this church of which the W. M. S. is a potent factor. For sometime our church building has presented an uninviting appearance, in fact it is in a dilapidated condition. A short time ago the church contracted with a fine mechanic to repair it and make some modern improvements, which will cost \$450.00; of this amount the society will pay \$365.00.

Don't think this is the work of one year, but the earnest, patient toil of several years. Each succeeding year we would place our earnings in deacon J. E. No-

ble's hands, and he paid us interest on the money, thus we realized the \$365.00, besides paying \$75.00 at one time on pastor's salary; we also contributed to missions and other objects. I mention this, hoping it will encourage others to take up the work. To say we have made no mistakes in our work would be misrepresenting it. Organizations like individuals are not free from mistakes. It would be a most wonderful organization without some mistakes.

It seems that God in His infinite goodness and mercy has looked over all of our shortcomings and is going to crown our feeble efforts with success. "Praise God from whom all blessings flow."

Already we are looking eagerly forward to our protracted meeting. In our enthusiasm let us not forget the real object—that many precious souls may be gathered into the fold. Will my correspondents please take notice of the change in my address?

MISS CLARA BOYD,
Vice-Pres. Rankin Ass'n.
Pelahatchie, Miss.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.
For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at the druggists.
Prepared on by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.
L. J. ALLESTREE,
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

MOZLEY'S LEMON ELIXIR

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM,
Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga., till April

Temperance.

Saloon Dens.

What Mrs. Hallington Booth thinks of the saloons and their deadly work may be seen from the following, which we take from the "Ladies' Home Journal":

"The greatest curse of slumdom is unquestionably the low saloon where men with manhood sapped away, and women trodden down into the very dust, gather, night after night to laugh and dance and drink, flinging away their poor blighted lives in reckless revelry. It is a ghastly merry-making—laughter without sound of mirth, dancing without steps of agile feet, and drinking that maddens the desperate brain and burns the parched lips. I have spent hour after hour within these places, talking to the hopeless women, and the utter despair of their life is something never to be effaced from the memory of those who have seen the bitterness of the poor soul behind the mask of brazen indifference. I have never gone down into these shadows and come back the same. I have always felt older after each experience, and life has been sadder to me forever afterward. Had my purpose been that of sight seeing or of doing the slums, the cost would indeed have been too dear a one to have paid, and I would never have undertaken it."

Prohibition in Manila.

Now that Gen. Otis in prohibiting cock-fighting and bull-fighting in Manila, has shown that the national administration means to be merciful to animals, who knows but ere long it may yet do something to prevent cruelty to human beings and close up the saloons of Manila.

Mr. McKinley is a great favorite of the whisky man. He could do the nice thing for them by appointing his pet Attorney General Griggs one of the supreme Judges.

Governor Roosevelt Recommends Prohibition.

In his message Governor Roosevelt recommends that the State should not permit within its limits a factory to make bird skins or bird feathers into articles of ornament or wearing apparel. Ordinary birds and especially song birds, should be rigidly protected. But he was as silent as the grave on recommending that the liquor traffic should be prohibited and human beings should be protected from a drunkard's grave and their souls from a drunkard's hell. The State

will license a saloon on every street corner, and the boy hasn't an equal chance to grow up a sober man. Why not give the boy an equal chance with the bird?
W. H. PATTON.

Liquor Revenue Receipts.

The internal revenue receipts for January, 1900, amounted to \$23,018,885, an increase as compared with January, 1899, of \$2,206,672. The receipts from spirits were \$9,206,038, increase as compared with January, 1899, of \$1,139,101; and from fermented liquors \$4,441,713, increase \$559,468. During the last seven months the total receipts exceeded those for 1899 by \$15,664,455.

We can prove with mathematical certainty that as much flour as can lie on the point of a table knife is more nutritious than eight quarts of the best Bavarian beer; that a person who is able daily to consume that amount of beer, obtains from it in a whole year, in the most favorable case, exactly the amount of nutritive constituent which is contained in a five-pound loaf, or in three pounds of flesh.—Baron Lie beg.

There is one dreadful evil over-spreading the whole land which makes havoc of our working men—the evil of intemperance. Unless you make distinct and positive efforts against it you will be neglecting an evil which is eating out the very heart of society. Destroying domestic life among our working classes, and perhaps doing greater injury than any other cause that could be named in this age.—Lord Archbishop of Canterbury.

Let every laborer know this fact—That at least one full hour's toil of each day's labor is his tax for the support of dram shops of America.—Rev. J. H. Sherman.

Boy's Combination Suit

\$3.95

Made of strictly all Wool
Linen Cassimere—A regu-
lar 50c garment! Will
wear like iron. The pat-
terns are new and
nobby, and made
up by 1000's of
most skilled tail-
ors. State age of
boy, whether small
or large for
age; size of cap
desired, and enclose us
\$3.95, and we will ship
you the best value you
ever saw in a boy's suit.
If, preferred, we will
send it to your nearest
Express Office, C. O. D.,
with privilege of exami-
nation and trying on, and
if not instantly impressed
by its appearance, fit and
make up, return it at our
expense.

Our Handsomely Illustrated Spring and
Summer Catalogue, with samples of all our
men's and boys' garments, free, upon application.
O. H. BERRY & CO.,
Richmond, Virginia.

When Traveling
Make No Mistake,
But see that your ticket
reads via

QUEEN & CRESCENT
ROUTE
NEW ORLEANS & NORTH EASTERN R.R.
ALABAMA & VICKSBURG RY.
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Through Tickets to All Points.

SOLID VESTIBULED TRAINS,
FAST TIME, CLOSE CONNECTIONS,
THROUGH SLEEPERS.
For full information, call on your
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or address
R. J. ANDERSON, A. G. P. A.,
New Orleans, La.
GEO. H. SMITH, G. P. A., New Orleans,
Feb 9-11

The Louisiana Fair, New Orleans, April
14 to May 6, 1900.

The management of the Louisiana Fair, having had one year's previous experience in operating a very successful and creditable Fair, asserts with confidence that the Fair of 1900 will prove much more attractive to the visitors than that of last year.

Every day will be replete with first-class attractions in addition to the exhibits proper, and every visitor will find attractive features to interest and instruct.

There will be races on several days, and the entries are such as to insure interesting contests.

The Flower Parade and the Grand Parade of Horse Show entries will occur on April 24th. The Horse Show will continue every day until and including Saturday, the 28th, and will compare favorably with the famous society events of New York, Chicago, Boston, etc., where the Horse Show is the event of the year.

On other dates, to be announced hereafter, will occur many specially interesting features.

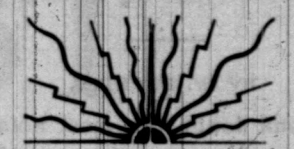
The Queen & Crescent Route will sell one fare for the round trip excursion tickets to New Orleans and return on the 13th and 14th of April and on Thursday of each week during the Fair, and will also sell on dates which will enable patrons to visit the Fair on the most attractive special occasions.

These tickets will be good for return passage five days from date of sale, thus giving all a chance to enjoy a visit to New Orleans at the most delightful time of the year, when the city is at its best in every way, and to thoroughly enjoy the Fair, which every one should visit. The entrance fee having been fixed at twenty-five cents, no one visiting New Orleans during the period that it is running can afford to fail to avail himself of the opportunity to see the latest and best examples of goods in his line of business, to say nothing of the enjoyment to be obtained by such a visit.

For further particulars apply to any ticket agent of the Queen & Crescent Route.

BELLS

Best Alloy Church & School Bells. See Bell Catalogue. The O. S. BELL CO., Milwaukee, W.



MORE THAN
A BILLION
OF DOLLARS

ON
DECEMBER
THE 31ST
1899

The Mutual Life Insurance Com-
pany of New York

RICHARD A. McCURDY, Pres.

HAD

\$1,052,665,211 of Insurance
in force

It has paid policy-
holders since

1843 - - - \$514,117,946

and

Now holds in
trust for them - \$301,844,537

Careful Invest-
ments
Liberality to the
Insured
Prompt Payment
of claims
The most liberal
form of Policy
Loans to the In-
sured

HAVE
BROUGHT
THESE
GREAT
RESULTS

Reserve Liability Dec. 31, 1899

\$248,984,609.00

Contingent Guarantee Fund

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For full particulars regarding
any form of policy apply to

Post & Bowles

Managers

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NEW ORLEANS, LA.

R. P. Moore

Agent

JACKSON, MISS.



B. Y. P. U. Department.

BY W. P. PRICE.

Beyond doubt, the most notable Baptist gathering of the year *Nineteen Hundred* will be the International Convention of the Baptist Young People's Union of America, in Cincinnati, July 12-15.

Last year the subject, or key-word, was "Discipleship"; this year it is to be "Apostleship"—the learner, the sent-out—and it will be discussed by our great leaders with great power.

A great many of our people take summer outings every year. Why not take advantage of this great meeting and the *one-half fare rate* so generously offered by the railroads, of taking in one of the greatest Baptist gatherings of earth? It would take a life-time to calculate the good it would do you.

As the editor would say, "we" have been appointed "transportation leader" for Mississippi. And, whatever else that may mean, it does not pay "us" one cent in the way of "car-fare" from here to the "Queen City."

If you want inspiration and a better working idea of this great movement, arrange to go to Cincinnati in July.

Let us have at least fifty persons to go.

Who'll be first to send his name or her name, as for that?

AT CRYSTAL SPRINGS.

Our B. Y. P. U. had a delightful meeting last Sunday evening. It was led by Miss Minnie Palmer. Bros. Hobbs and McCombs gave an appreciated talk, encouraging us in our work. We were delightfully entertained at the home of Mr. and Mrs. P. Moody, April 13th. There were twenty-eight in attendance at this meeting.

ANNIE VINING,
Cor. Sec.

Annual Meeting Southern Baptist Convention, Hot Springs, Ark., May 10 to 17, 1900.

For the above occasion the Iron Mountain Route will sell round trip tickets at ONE FARE for the round trip. Tickets on sale May 7th to 11th inclusive. Final return 15 days from date of sale. Tickets can be extended until June 15th by depositing same with ticket agent at Hot Springs prior to May 17th.

For rates and other information, address,

ELLIS FARNWORTH,
Traveling Passenger Agent.

H. D. WILSON, P. & T. Co.,
314 Main St., Memphis, Tenn.
March 15-16

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

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